

90e

# CA Short treatise

declaringe the detestable wickednesse  
of magicall sciences, as Necro-  
mancie. Coniurations of spi-  
rites, Curious Astrologie  
and such like. (1)

Made by Francis Core?

Chas.

14.

33 Babel is fallen, it is fallen, and all the  
34 Images of her hath he broke vnto y<sup>e</sup> ground.

Chas.

47.

35 Thy filthines shalbe discovered, and thy  
36 shame shalbe sene. Stande now amongst  
37 thyne enchanters, and in the multitude  
38 of thy soylayers, &c. Let now the Astro-  
39 logers, the Starre gazers, and Divinifi-  
40 catours, stande vp, and save thee fro these  
things, &c.

## Title Page

Page 1

[Graphic omitted] A Short Treatise declaringe the detestable wickednesse. of magicall sciences, as Necro- mancie, Conjurations of spi- rites, Curious Astrologie aud suche lyke. (!) Made by Francis Coxe. Esais. 25. "Babell is fallen, it is fallen, and all the images of her hath he broke unto ye gro and #250d." Esais. 47. "Thy filthines shalbe discovered, and thy shame shalbe sene, Stande now amonge thyne enchaunters, and in the multitude of thy sothsayers, and c. Let now the Astrologers, the starre gasers, and Prognosticatours, stands up, and save thee fró these thinges, and c."

## Front matter

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Fle from the wrath that is to come Yon filthy adders broode,  
Least that you perishe in your sinnes As giltye of your bloode.  
The wrath of God is kindelid All suche to consume quite, That in  
the filthy soppes or dregges of Egipt do delight Repent therfore  
I saye to you For mersye call'd devine And learn to hate the  
stinkinge mud Where wallow none but swyne Here maye you  
reade the wofull ende Of suche as wont to use Those wicked  
artes that God abhorres In tyme suche then refuse. Finis.

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You wicked rout of sorcerers for shame, your lyves amende Lest  
god doth pour such plages on you As never shall have ende All  
suche he doth right sore abhor As scripture telth us playne  
Repent therfore, and learne to hate These wicked artes, moste  
vayne. Let his sweet rod example be Of late, you saw did fall  
Unto suche as profest the lyke Whome God now home doth call.  
Bring forth new frute, and sob youre sinnes Lest dubble, ire doth  
light On you that do refuse Gods grace When have the same you  
might. Finis. A.Y. [Graphic omitted]

## Foreward

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C To the good and gentle Reader. Although, I lacke such eloqu  
and #233;ce and learning, as is to be required of him, which  
would compile any work to ye prayse, or dispraise of a th and  
#237;g, yet for ye I have my selfe ben an offender in these  
moste detestable sciences, against whome I have compiled this

worke, as Astrologie, Necromancie, and suche like: I thought it my parte, for. y. causes principall, the same to do. Wherof the one is, ye I woulde it shoulde openly be knowen, howe wicked an offendor I have ben, bothe towards God, and the lawes of my prince, ye therby I might give an occasion too all men, too laude and prayse God for his bountifull giftes of grace, that when I deserved his eternall ire: yet he by his gentle and sweet rod of correction, woulde call me agayne too ye state of salvation, from which I was fall and #233;. And also, to blesse this God of merci, which hath apointed such a mercifull governor to rule and rayne over us. Who as she is severe to punish the obstinate and stubburne malefactors, so useth she clemencie too the

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penitent trangressors: whereof I of late sufficiently tasted, at what time I stode before her graces moste honorable counsayll to receive determinate sent and #233;ce for my wicked offences. The seconde cause of this my labor is: that I woulde deterre and feare away, all suche as yet do, or hereafter may by the craftines of Sathan be procured to the lyke. Wherefore gentle reader, I moste haretly besech thee to take it in good parte whiche thinge, if thou shalt do: I have my desire, who wistheth thee the eternal peace of God. Francis Coxe.

## Body of the Text

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C In honore sanctissime Trinitatis. AMongest other the Godly, holsome and profitable sayinges of the devine Philosopher Plato: I call too my remembraunce this one, as moste necessarie for all Christians to be had in memorie, whiche is this. Non solum nobis nasi sumus, sed ortus nostri partim patria sibi vindicat, partim parentes, partim amici (that is to saye) we are not born only for our selves, like brute beastes, to seke ye satisfiinge of our owne desire or lust: but of our birth (sayeth he) our contrye chal and #233;geth a parte, our parentes likewise, yea, and oure frendes also. Wherefore to enjoye any good, godly, or profitable thinges, or to reserve any benefit or gift, by the meanes of other, or through our owne travels and diligent labor (if the same by anye meanes maye seme to sounde to the glorie of God, the profit of our cótry, parentes and frendes) in withholdinge or keping backe thesame, we shal not only trásgresse ye cómaúdnéts of almighty God, which cómaúdeth us to do as we wolde be don unto: but also, if it shalbe well perceived and diligently marked of such as are wise and lerned: we shalbe foud manifest robbers and spoilers of ye high majestie

of God, which hath imparted his benefites so liberalli unto us for ye settig forth of his glorie and finally show our selves unnaturall, both to our cótry, parets and frédes, bewraieng our great ingratitude, nor onely towards God: but also toward our cótries. Amógst (therfore) ye inestimable heapes of wickednes, sinne and dánation, foreseinge ye prochuitie or redines of mé, how apt and prone thei are to evel, and also seinge very many to erre and go astray, especially by one meanes, wherby they detrude thé selves, even doune to ye botóles lake of unspekeable offences, and for so much as I myself have ben in ye like disceived, yea and had almost utterli perished, had not ý almighty power of god by his ónipotétie and gifts of grace called me back through most sweet and gentle chastisem and #233;t. And also seing and wel perceiving ye craftines of wicked Sathá, who (as S. Peter testefieth) goeth about lyke a roríg Lió, seking whom he may devour. To cause all toáges to laud his eternal majestie, which hath so renovated or regenerated me fró ye state of endles death, into the which I was almost slipt, to shew my self myndful therefore of my love and duety towards my cótry and frendes, to whome next God and my prince I am moste chiefly bounden, and to

advoyde the filthy vice of ingratitude, then the which nothing cá wel be more odious: I thought it my part manifestly to declare and open the wickednes of those artes and sciences, which hath of late time to ye provocation of Gods wrath and almightie displeasure, ben had in suche estimation, yea, rather veneration, that without it ye whole state of men (except a few) would do in maner nothing, yea, it grew into suche credit with men, that not onely they judged the course of naturall thinges therby to be governed, but also that parte which god hath and doth reserve to him selfe, and his determination, as the mynde of man, and suche like. Nay they ceassed not here, but so blinded and bewytched the wittes of men, that scant durst thei credit God him self, if it semed that their blinded prophetes any time woulde make contradiction. How wel this appeared in the yeare of oure Lorde God, 1559. at what time our most noble sovereign began her Imperial government and raigh over us, all men maye judge, and easelye perceive. For although it was well knowé unto all mé, what love and godly zeale, her most royal majestie had and did bear to the trew prophetes of God, his afflicted flock and

woorde of the crosse, yet did the people so waver, the whole realm was so troubled and so moved with the blinde enigmatical and develish propheties of that heaven gaser Nostradamus, in such sort, that even those whiche in their hearses coulde have wished the glory of God and his worde moste flourishing to be established: were broughte into suche an extreme coldenes of faythe, y they doubted God hadde forgotten hys promise, yea, they hong so choysly betwene the heavenly fountayne of hope, and the bottomlesse pytte of utter desperation: that in doubt it was to which they woulde adhere or stick, so great was thinfecti<sup>o</sup> of this pestil<sup>e</sup>ciall poysoned lying propheties. Of all poysons moste difficulte to avoyde by meanes of the sweete and pleasaunte myxture therof, wherfore it may be called dulce venen<sup>u</sup>. A swete and delicious poyson: but as the proverbe sayeth, sweete meats hathe sower sauce, so is this sweetnes tempered, with an everlastinge bitternes or gall: For in these sciences Arologie, Geom<sup>a</sup>cie, Necromancie and such like infinite, cortayned under the general name of Magick but especially Necromancy, of which here chiefly I purpose to speake, is one thinge

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promised: but an other performed, for why to it they seke ryches: they finde beggerye, for hope of good reporte: they have evel fame and open shame, for health: diseases and grief, for quyete myndes: wandring wittes. Of Christians: they becommen infideles, turninge the temple of ye holy Ghoste into a sinagoge of Sathan. Therefore deare c<sup>o</sup>trymen, flae frome these mooste wicked and damnable sciences of divination, manifestly prohibited, by the sacred Scriptures and eternall woorde of God, lette the love of him, whiche for thy sake sweate bothe water and bloudde, and had his flesh rent upon a crosse, cause thee to withdraw thy mynde from the snares of utter despayre. But if that maye not prevayle with thee: let the feare of revenge, at least wise abate thy corage therin, and learne this lesson. Felix que faciunt aliena pericula cantum. Happye and fortunate are thei, whome other mens harmes, do cause to be ware. The God of Godds who suffereth no good deed to be unrewarded, no wicked offence unpunished whiche hathe said heaven and earth shall perish, but his word shall endure hath not only manifestly in divers and

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sundry places of the scriptures forbide the use and exercise of suche curious sciences: but also hath appointed sharp punishment to the users thereof, that is no lesse than death.

This godly and wholsom law was in tyme past executed within this realme, by the terrour whereof, many were feared from these practises. But now whilst this lawe for lacke of execution hath lyen aslepe and thoffendors nothinge punished : it was in suche sorte encreased, that it was made a verye handycrafte, so that manye lyved therby, yea, and thought they did as honestly gette and gather their substaunce: as he, whiche dayly swet for the same. The people were growen unto suche a folly, that scant wolde thei ryde or go anye journey: onelesse thei cósultide, either with these blynde prophetes, or at the least with their prophesies, whiche yearly to no litle hurt, bothe in the fayth of Christ, and wealth of the realme, were without all shame devulgid. What hurt it did in the faith before I have shewed, what damage it procurid to ye commun wealth, mai easily be judged, for what

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with their comminacions of warres, and dearth, they so tickled the myndes of unsatiable niggards, that without al neede, cué a middest the plentye: we lived yet in pennurie. Wel, to my purpose, I promised to open the wicked and blasphemous secretes of these develish sciences. And although I bende my selfe wholly to write agaynste ye superstitious and hellishe practises of Necromancie, I do not exempte the curious parte of Astrologie, frome the number of them :whose utter devastation and cófoúding before God, I most earnestly desire and wishe, for this I am able to justifie, and have the like in my selfe experimented, that of a truthe it is Malorum esca, the very bayte or trayne to fer greater mischeves. Never was there any that coulde yet holde hym selfe content with the simple knowledge of Astrologie: but wolde wade further in those sciences of prediction, having this as a grounde worke to fer hygher matters. I neede not here to speake any more of it, for who list to reade the commendable worke of fulce, uttered too the same intent, shall finde of what force it is. But this I knowe that what ever is conteyned within their bokes, whiche they esteme, as principall

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rules and pillars of their knowledge to be nothing els but meare fables, and toyes, and that in them there is no truth at all. Experience therein have I had divers and sondry kyndes, not by the judgement of one or II. but a number, yea, even of the chefest and mooste experte, amongst whome I shall recyte the judgement of one, and forme of his calculation. The question was moved for stolen goddes, the houre was by an instrument exactly také, the Astrologer draweth the fourme of ý.ru. houses,

and so calculateth for the time, which had, he domisieth, note in his forsayde calculation moved to talke, and forgetting hymselfe (as he afterward confessed) where he shoulde have subtracted: he added, and by that meanes placed ye signe that shoulde have ben ascendinge: in the. vu. house, and so contrarely, that signe whiche shoulde have ben in the. vu. house: placed he in the firste, wherby all his work was turned up sidedown, and as we properly terme it, the carte set before the horse, yet he not finding this his great errour, gave judgement, that it shoulde be had agayne, so fell it out, that it was recovered. Where uppon maye easly be gathered, that if he had calculated right, according to the rules

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of arte, he shoulde have quite missed the cushion. O how certayn a science is this trow ye, and of how good a ground: Yet will they presume to enter in judgements of the secrete motions of men, whiche God hath reserved to his owne proper knowledge. I wolde suche did remember this disricon of wise Cato. Mitto arcana dei celúaz inquirere quid sit Cú sis mortalis que sunt mortalia cures. He teacheth them wherein to be occupied, and not to medle with ye misteries of God. Yea, this he sayeth more unto them, évé in the same boke folowing thus. Quid deus intendat, noli perquirere sorte Quid statuatur de te, sine te deliberet ipse. These are the presumptuous imps of Sathan, which cá not yet be cótét here to seke but according to ye hardnes of their hearts, (as Paul to the Romans the. 4. Chapter testifieth,) cease not to heap unto them selves, wrath, against the day of wrath. For ye starres and skyes are not sufficiét for their future prediction: but they muste adjoyne there unto moste detestable partes or societie with spirites. Which thing, when they go about, and wolde have any thing brought to

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effect, they do it by one of these, ý. meanes: either besides the horrible and grevous blasphemies, thei commit in their cóuratiós, thei must fall to some cópositiów y devill, that is too promise him for his service he wil abstayn fró wyne, or some certayne meates, or drinke. As I my self knew a Priest, not farre fró a toun, called Bridgewater, whcih as it is wel knowe in the contrye, was a great magia, in all his lyfe time, after he once begá these practises, he never wolde eat bread, but in stede thereof did eat always chese, which thing as he cófessed divers times, he did because it was so cócluded betwene him and the spirit, which served hí, for at what time he did eat bread: he should no lóger



lyve. Yea, he wolde not blusshe to say ye after a few years he should dye, and that the devel for his payns ye he toke with him, should have in recópece his soul. O moste miserable má and wretched creatur that wolde in hope of any earthly treasure: forsake his Lord, and God, which had so tenderly bought him. These are thei, of whom Paul speaketh in his.vi. and .x. chapters to the Hebrews, these are thei ye crucifie Christe agayn unto them selves, and therefore it is impossible, they should be renewed agayne by repentaunce.

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The seconde waye, whiche is as ruel as the firste, or rather worse as thus, for whé the spirite is once come before the circle, he forthe with demaundeth the exorciste a sacrifice, whiche moste commenlye is a pece of ware cósecrated, or hallowed after their owne order (for they have certayn bokes, called bokes of consecration) or els it is a chické, a lapwing, or some livinge creatur, whiche when he hath receyved: then doeth he fulfill the mynd of the exorcist, for oneles he hath it, he will neither doe, neither speake any thinge, Of this testefieth bacon in his boke of Necromancie, where he telleth also this storie. After so long tyme traveled in these sciences, at last joyned hym selfe with a Turke, whiche was moste excellétly sene therin, and longe conferring together: they wente aboute too call a certayn she devell, named Egippia, which spirite wolde by no meanes make theym aunswer to any their demaunds, where uppon Bacon, whiche knewe that nothinge coulde be done withoute sacrifice: causeth the Turke to be baptised, and after his baptisine, they both entred the circle and called the spirite, whiche when she came: for all their conjurations she woulde not

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speake untill the Turke by the advice and counsaill of Bacon pricking one of his fingers with a knyfe, toke the bloude, spred is on a peece of bread, and so caste the same to the spirite, which weapeth and walsheth ye same with her teares, and so eateth it, and that eaten: she maketh them direct answeres to their demaundes. Is not this moste detestable? doeth it not abhorre any Christian hearte too heare? God the onely Lord and maker of all thinges, hath in the.xxiy. of Exodus geven a straight charge and commaundement too serve and feare hym onely. In the vi. of Deuteronomie, by the Prophete Moyses we have the like cómaundement with the addition, that it maye go well with us, and that he maye preserve us alyve. O the profounde wisdom of God. O the unsercheable knowledge of hys divine power, for not without a great cause is it said that he maye preserve us



alyve, bothe touchinge the bodely lyfe: and also the lyfe of the soule. For as concerninge his bodely life: Alas how many have moste miserably ended the same, that have by these sinisterall artes, deserved the juste plague of god, whereof some I shal recite towards

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thende of this my boke. The moste valiant and godly captayn Joshua, in his.xxuij. and laste chapter, exhorteth the Israelites after this sorte, saying. feare the Lord, and serve him in uprightnes and in trueth. Lo here this godly Joshua wolde not only we shoulde serve the Lord (as not caring how or whiche way) but sayeth in uprightnes and in trueth, that is with all our heartes, with all our myndes, and with all oure might and power, whiche if we do unfaynedly : we shall not fall into the forsayde nettes of Sathá. I mynde not here to speake of the tromperye which they have in this their worke as halowed chalke, water and palme, circle, pentacles and plates used for defence, croune, sworde and scepter, as a token of power, fier, oyles and pouders to make fumigacions, of their tediousse fastes, wasshinges and shavings, of the consecration of their invocations, constructions, ligacions, maledictions and other their forsaid instrumentes, wherein is cótayned suche horrible blasphemies:as my heart quaketh to thinke theron. But even as ye se their beginning is moste detestable : so is theyr endes, according to ye same. For almighty

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God of his justice c and #225; neither leave ye work maister, neither yet him that seketh to any suche for helpe, unpunished. For as wel deserveth he execution that seketh to theym : as they themselves. Example of this: we have in the firste boke of Samuel called comunly the first boke of the Kinges, in the xxviii.chapter. For after ye Saule went once to wytches and sorcerers to learn his state: God gave him up quite into utter ruin. If then he were so precise with his owne peculier people, that he spared not their kinge and annointed: what will he do unto us? How muche more thinke ye will he execute his righteous judgements on us, that are but the braúches of the wylde Olyve tree, grafted in by his mercye and grace? I can not se how they maye excuse them selves of cryme by Goddes woorde, that either seke too them or procure theym tos worke, for bothe, by the scripture deserve lyke payne, and punishment. Yea, the Devell hym selfe is of that condicion, that he will not suffer them longe to reygne, that use him as an instrument for their necessities.

I remembre a very notable historie writté in Frosarte, but the tyme is so long since I read it, I wel remebre not the place, but who so lateth to loke in ye tables of his boke: maye easily finde it, where he writeth of Orthó a spirite. The effect is this, a prieste and a certayn gentleman, falling at variaúce, and the gentleman seming styll too persever in his purpose: the priest to abate hys corage, and to make him yeelde: sendeth unto him the foresayde spirite Orthon, to molest and trouble hym, whiche comming about the quyete tyme of the night, whé all things are moste styll: he clappeth the wyndowes and dores, as though he wolde have toren them to peeces. The gentlemán, regardeth it not, the next night he doth lykewise, but a great deale more fearsly, in so muche that it seemed he wolde have entred the gentlemans bed chaumbre, wherewithall his spirites moved: soddenly asked who was there. The spirite aunswereth, and telleth his name, and sheweth hym fró whom he was sent, and to what ende as is aforesayde. Well sayeth the gentle man, wilt thou be contétid to serve me, and leave thy maister the priest: He aunswereth yea, and so they concluded. The office of this spirite

was to bring hym newes oute of all places of the worlde what was done, within the space of .xxiiij. houres, which thing he did. After a whyle, this gentleman beinge very desirouse to se his new man for as yet though he hearde him, he never sawe hym requested him earnestly that he mighte see hym, whiche thinge at the laste he graunted and sayeth when ye arise in the morninge, the firste straunge thinge you se, after you be up: the same is I, so he departed. In the morninge the gentleman arisinge and casting on hys nighte goun, he might se three russhes stande uprighte, and move informe, as though they daunced the haye, but this pleased him not, wherfore at night when he came to him agayne, he chalengeth the spirite with the breache of hys promise, whiche he coulde in no wise abyde, for though he be never so untrew, and deceitfull: yet may ye not charge him therewith. And therefore asketh his maister what straunge thinge he sawe? he answered nothinge but. II. or. III. russhes drivé by and doun with a wynde. The same quod Orthon was I. Naye sayeth his maister, I woulde se the more neare thy shaype, whiche after earnest request

he graunted, and sayeth, the firste lyving thinge that ye se out of youre gallery in the morninge in youre courte: the same am I. The morninge comming he goeth untoo his gallery, whiche loketh into his courte, and beholde, there be sawe the mósteroust sowe and leane, that coulde be, wherupon moved with the sight, caused dogges to be set at her, aud so he bayted her, but immediatly he falleth sicke, and so from tyme to tyme, pyneth awaye. A worthy servaunte too serve a noble man, full well he rewarded hys maister in the ende. Neither was it any otherwais but as they are wonte all to do. For thys is no new or rare thinge amongst those that use societie with Develles, for all have the like ende, though not after one forme, yet to one effecte. Bakons ende was muche after the lyke sorte, for havinge a greadye desire untoo meate: he coulde cause nothinge to enter the stomack, wherefore thus miserablie be sterved to death. Cornelius Agrippa, of whome all the

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worlde speaketh, whose woorkes remayne unto this daye, of whose ende are diverse opinions, some rumors have ben, that whá he rode abrode, he had alwayes a blacke dogge, waytinge upon him, whiche dogge one day in jouraeinge: caryed hym awaye body and soule, some say that the sworde separte his headde from the bodye, soo that hys ende is uncertayne and moste like it is that he endid after some straunge sorte, that the trueth therof is no more manifest. Fabiane in hys Cronicles, the seventh parte and where he writeth of Carolus the eyghte, speaketh of a certayne mayde, experte in these sciences, called La pucelle de dieu, that is too saye: the mayde of God, who by her knowledge caused the Frenchmen marveylously too prevayle in their marciall affaires, as more copiously doeth in the alleged place appeare. But almightye God, whiche for a season suffereth suche sorcerye and dyvelishe wayes too prospere and raygne, too the correction of sinners: lastely too showe hys power, and that no good Christen menne shoulde falle intoo anye erreure:

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he sheweth the clearnes of suche misticall thinges and so he did in this, for she by a knight Burgomon was taken, and after sent to Roane in Normandye, too the duke of Somerset, and there brente, for her demerites. Saint Dunstane of whom Bale in his boke intituled the actes of the English votaries writeth sufficiently, beinge one of this sorte and facultie, after divers and sondry prodigious signes in the element sene departed this lyfe, a swarme of devels cóvaying away hys corps. Then Grecian, that

conjuringe Pope, after he had doon many develish thinges, as testifieth Martin Carsulanus and Platina in vitis Pontificum :was of the devell (as he was dooinge his feates in a forest) strangled to death. What maye we saye of Stansholde of late time, whiche was experte in these sciéces, whiche for robbinge of a colledge, in the universitie of Oxforde, was hanged at the townes ende for his demerites. Many have ended their lyves after these and suche lyke sortes, of whome if I shoulde write: it wolde conteyne an infinite volume, and that is most horrible,where thou seest one

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repent:a numbre are soo soddenly taken, that they have no tyme of repentaunce. Wherefore I saye to suche of that sorte, repent and améde your lyves you Adders brode, and learne by hym that hath felt the smarte, to fle from greater mischeves to come, for even now is the arc put unto the rote of the tres, therefore deferre no tyme. And now to those that hereafter shalbe moved by the provocation of the devell, either to practice the lyke, orto seke for counsayll or advice of them that do use and practise these blasphemous sciences: knowe ye, that even as the good corne is with the fan purged from the chaffe: so all those be separated from the elect and chosen of God, as in the former parte of my treatice, I shewed by the example of kynge Saule. God him selfe hath promised in his most holy and sacred scriptures no lesse to do, and also for the punishment of suche, hathe by his owne decre, in the.xx. of Leviticus appointed sharpe correction, sayinge. And if a man or woman have a spirite of divination or sothsaying in them: they shall dye the death, they shall stone them to deathe, their bloudde shalbe upon them. A moste worthy punishement for suche,

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rebellious traitours. For if we judge him worthy of death that evel revolteth of an earthely prince:what shall we saye by him that blsphemeth the kynge of all kinges, his Lorde and onely fathour? They can not saye that ignoraunce is ye cause of their evel disposed lyfe, for God hath manifestly forbidden the use therof not in one, or two places:but in sondrye. Thus he sayeth Deuteronomie the ruin when thou shale come into the lande, which the Lorde thy God geveth thee:thou shalte not lerne to do after the abominations of those nations, let none be founde amonge you that maketh his sonne or his doughter to go through the fyre, or that useth wythcraft, or a regarder of times, or marker of the sleinge of soules, or a sorcerer, or a charmer, or ye counsayleth with spirites, or a soothsayer, or that asketh

counsayll at the dead. For all that do suche thinges, are abominatió unto the Lorde. and c. Lo here he not onely forbiddeth the use: but commaundeth that those, whiche wilve his people, and of his flocke: shall not seke helpe at the sorcerers handes, Rede the.xxi. of the prophet Isaiah, and ther shal ye find.

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howe he reproveth the chyl dren of Israell for sekinge too the Egiptians for helpe, who were counted experte in develishe artes. Jeremiah in hys .x. Chapter sayeth Heare the worde of the Lord that he speaketh unto you:O house of Israell. Thus sayeth the Lorde, learn not the waye of the Heathen, and be not afrayde for the signes of heaven, thoughe the Heathen be afrayde of suche, for the customes of the people are vanitie. O how directe are the lawes of the Lord? how playne are his pathes? how swete are thei to them that fulfille them? for it preserveth them from endles deathe and payne. If we do embrace and folowe theym, we shall not only be sure here in this world to lyve withoute dredde or feare, safe from oure enemies both boddely, and ghostely: but after this lyfe, we shalbe crouned with the croune of everlastinge love, and felicitie. Where as the contrarie, and suche as will take no admonission, but true mordinately, shalbe condemned, to everlasting terrour whose tormentes, no tonge is able to expresse.

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This God of mercye hathe offred hys grace, wherefore refuse it not, but with all humble heartes embrace it, beseching him so to strengthen you with his holy spirite, that this lyfe endid, we maye beare thys comfortable sayinge of oure Savioure: Come ye blessed children of my Father, possesse ye the kyngedome, prepared for you, fró the beginning of the worlde. Too the which Father, Sóne, and holy Spirite, be eternall laodes, prayses, empire, and glove, worldes without ende. A M E N. Finis.

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